ARABIC - ENGLISH

عَقِيدَةُ أَهْلِ السُّنَّةِ

الفِقْهُ الأَكْبَرُ

تأليف

إمام الأئمة وفقيه الأمة

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الفقه الأكبر

المَوْضُوْعَاتُ:–

بِسم الله الرَّحْمَن الرَّحِيم

بيَانُ أصُولِ الْإِيمَان

The basics of Monotheism (Tawheed):

أصلُ التوْحِيدِ وَمَا يَصِحُّ الاعْتِقَادُ عَلَيْه يجبُ اَنْ يقُوْلَ آمَنْتُ باللَّه وَمَلَائِكَتِه وَكُتُبِه وَرُسُلِه وَالبعث بَعدَ الْمَوْتِ وَالْقَدْرِ خيْره وَشَرِّه مِن اللهِ تعَالَى والحساب وَالْمِيزَان وَالْجنَّة وَالنَّار وَذَلِكَ كُله حق

The basics of monotheism (Tawheed) and that which makes faith (Iman) valid, that one says: I believe in Allah (God), His angels, His books, His messengers, resurrection after death, fate, whether good and bad is from Allah Ta'ala, the accounting, the scale, hellfire, and paradise, all is true.

وَحْدَانِيَّةُ اللهِ تعَالَى

وَاللهِ تعَالَى وَاحِدٌ لَا من طَرِيق الْعدَدِ وَلَكِنْ مِنْ طَرِيقِ اَنَّه لَا شَرِيْكَ لَهُ قُلْ هُوَ اللهُ أَحَدٌ اللهُ الصَّمَدُ لم يَلِدْ وَلم يُولدْ وَلم يَكُنْ لَهُ كُفُوًا أَحَدٌ

Allah is One, not in a numerical sense, but in the sense that He has no partner – "Say: He is God The One; God the Samad; He begets not, nor was He begotten; and there is nothing comparable to Him."

لَا يَشْبَهُ شَيْئًا مِن الْأَشْيَاءِ مِنْ خَلْقِه وَلَا يُشْبِهُهُ شَيْءٌ مِنْ خَلْقِه لم يزَلْ وَلَا يزَالُ بأسمَائِه وَصِفَاته الذَّاتِيَّةِ وَالفعْلِيَّةِ

He does not resemble anything of His creation, nor does anything among His creation resemble Him. He

has eternally existed, and will everlastingly exist, with His names and attributes, both relating to Him and His actions –not subject to change.

الصِّفَاتُ الذَّاتِيَّةُ والفعْلِيَّةُ

اما الذاتية فالحياة وَالْقُدْرَة وَالْعلم وَالْكَلَام والسمع وَالْبَصَر والارادة

As for the attributes relating to Him, they are: Life, Power, Knowledge, kalam, Hearing, Sight, and Will.

وَأما الفعلية فالتخليق والترزيق والإنشاء والإبداع والصنع وَغير ذَلِك من صِفَات الْفِعْل لم يزل وَلَا يزَال بصفاته وأسمائه لم يحدث لَهُ صفة وَلَا اسْم

As for those relating to His actions, they are: Creating, Sustenance, Originating, Making, Fashioning, and other attributes of actions. He has eternally existed, and will everlastingly exist, with His attributes and names; neither attribute nor name was created –or subject to change- .

صِفَاتُ الله أزَلِيَّةٌ

لم يزَلْ عَالمًا بِعِلْمِه وَالْعِلْمُ صِفَةٌ فِي الْأَزَلِ

He has eternally been The All-Knowing, by of His knowledge, and His knowledge (just like the rest of His attributes) is an eternal attribute.

وقادرا بقدرته وَالْقُدْرَة صفة فِي الْأَزَل

He has eternally been attributed with Power, by His Power, and His power is an eternal attribute.

ومتكلما بِكَلَامِهِ وَالْكَلَام صفة فِي الْأَزَل

He has eternally been attributed with Al-Kalam, by His Speech and His Speech is an eternal attribute.

وخالقا بتخليقه والتخليق صفة فِي الْأَزَل

He has eternally been The Creator, by Creating, and His creating is an eternal attribute.

وفاعلا بِفِعْلِهِ وَالْفِعْل صفة فِي الْأَزَل

He wills for actions and things to happen, His will to initiate a certain thing is an eternal attribute,

وَالْفَاعِل هُوَ الله تَعَالَى وَالْفِعْل صفة فِي الْأَزَل

He is The One willing for it to happen. His will is an eternal attribute;

وَالْمَفْعُول مَخْلُوق وَفعل الله تَعَالَى غير مَخْلُوق

the object of His Will is creation, and His action is non-created.

القَوْلُ فِي الْقُرْآنِ

وَصِفَاته فِي الْأَزَل غير محدثة وَلَا مخلوقة وَمن قَالَ إِنَّهَا مخلوقة أَو محدثة أَوْ وقف أَوْ شكّ فيهمَا فَهُوَ كَافِر بِاللَّه تعَالَى

His attributes existed in eternity; they did not exist after being non-existent, nor were they created. Whoever says that they are created, existed after being non-existent, or is uncertain about the attributes and doubts them, is a disbeliever in Allah Ta’ala

والقرآن كَلَام الله تعَالَى فِي الْمَصَاحِف مَكْتُوب وَفِي الْقُلُوب مَحْفُوظ وعَلى الألسن مقروء وعَلى النَّبِي عَلَيْهِ الصَّلَاة وَالسَّلَام منزل

The Qur'an is the Kalam of Allah Ta'ala, written on books (masahif), preserved in the hearts, recited on the tongues, and revealed to the Prophet, sallallahu alahi wa aalihi wa sallam.

ولفظنا بِالْقُرْآنِ مَخْلُوق وكتابتنا لَهُ مخلوقة وقراءتنا لَهُ مخلوقة وَالْقُرْآن غير مَخْلُوق

Our utterance of the Qur'an is created, and our recitation of the Qur'an is created, but the Qur'an (as the attribute of Kalam of Allah) is not created.

وَمَا ذكره الله تعَالَى فِي الْقُرْآن حِكَايَة عَن مُوسَى وَغَيره من الْأَنْبِيَاء عَلَيْهِم السَّلَام وَعَن فِرْعَوْن وابليس فَإِن ذَلِك كُله كَلَام الله تعَالَى إِخْبَارًا عَنهُم

And what Allah Ta'ala mentioned in the Qur'an about Moses and other of the prophets – alayhem assalatu wassalam - and also about the Pharaoh and Satan, all of it is Allah's Kalam, informing us about them.

وَكَلَام الله تعَالَى غير مَخْلُوق وَكَلَام مُوسَى وَغَيره من المخلوقين

Allah's Kalam is not created, but the speech of Moses and other creation is created.

وَالْقُرْآن كَلَام الله تعَالَى فَهُوَ قديم لَا كَلَامهم

The Qur'an is the Kalam of Allah Ta'ala, hence, it is not created, unlike the creation.

وَسمع مُوسَى عَلَيْهِ السَّلَام كَلَام الله تَعَالَى كَمَا فِي قوْله تعَالَى {وكلم الله مُوسَى تكليما} وَقد كَانَ الله تعَالَى متكلما وَلم يكن كلم مُوسَى عَلَيْهِ السَّلَام وَقد كَانَ الله تعَالَى خَالِقًا فِي الْأَزَل وَلم يخلق الْخلق فَلَمَّا كلم الله مُوسَى كَلمه بِكَلَامِهِ الَّذِي هُوَ لَهُ صفة فِي الْأَزَل

Moses, alayhi assalam, received the Kalam of Allah Ta'ala, as Allah Ta'ala mentioned (which means) : "and Allah addressed Moses in speech." Therefore, Allah Ta'ala was always attributed with Kalam in eternity, before willing to reveal anything to Moses. Just as Allah Ta'ala, was The Creator in eternity, even without having created anything. : "Nothing is like Him, and He is attributed with Hearing and Sight." When Allah addressed Moses He did so with His Kalam that is an eternal attribute.

وَصِفَاته كلهَا بِخِلَاف صِفَات المخلوقين

And all of His attributes are unlike the attributes of the creation.

يعلم لَا كعلمنا وَيقدر لَا كقدرتنا وَيرى لَا كرؤيتنا وَيسمع لَا كسمعنا وَيتَكَلَّم لَا ككلامنا وَنحن نتكلم بالآلات والحروف وَالله تعَالَى يتَكَلَّم بِلَا آلَة وَلَا حُرُوف

He is attributed with knowledge, which is unlike our knowledge. He is attributed with Power, which is unlike our power. He is attributed with Sight, which is unlike our sight. He is attributed with Hearing, which is unlike our hearing. Allah Ta'ala is attributed with Kalam which is unlike our speech, as

it is neither by means of organs, parts, limbs, sounds, nor letters (alphabets).

وَالْحُرُوْفُ مخْلوْقَةٌ وَكَلَامُ اللهِ تعَالَى غَيْرُ مَخْلُوْقٍ

Letters (alphabets or Sounds) are a creation. Yet Allah’s Kalam is not created.

وَهُوَ شَيْءٌ لَا كَالأشْيَاءِ

وَهُوَ شَيْءٌ لَا كالأشياء وَمعنى الشَّيْء الثَّابِتُ بِلَا جِسْمٍ وَلَا جَوْهَر وَلَا عرض

He is an “entity/thing”, but unlike other entities/things. The intended meaning of saying He is a "thing," is to merely affirm His existence, but He is not a body, nor substance. Neither composed of nor consists of parts of a whole, or a whole without parts.

وَلَا حَدَّ لَهُ وَلَا ضِدَّ لَهُ وَلَا نِدَّ لَهُ وَلَا مِثْلَ لَهُ

He does not have limits nor ends. He does not have equals nor comparable. There is nothing similar to Him.

القَوْلُ فِي الصِّفَاتِ

وَله يَد وَوَجه وَنَفس كَمَا ذكره الله تعَالَى فِي الْقُرْآن فَمَا ذكره الله تعَالَى فِي الْقُرْآن من ذكر الْوَجْه وَالْيَد وَالنَّفس فهُوَ لَهُ صِفَات بِلَا كَيفَ

He added to Himself meanings of Yad (literal meaning is a Hand), Wajh (literal meaning is Face), and Nafs (literal meaning is Self); as Allah Ta’ala

mentioned in the Qur’an. Hence, what Allah Ta’ala mentioned about the Yad, Wajh, and Nafs, are meanings He added to Himself, without a “how” (modality).

وَلَا يُقَال إِن يَده قدرته اَوْ نعْمَته لِأَن فِيهِ إِبطَال الصّفة وَهُوَ قَول أهل الْقدر والاعتزال

It should not be said that His Yad definitively means His power or His bounty (exclusively), because such a definitive (and exclusive) interpretation may negate the meaning (Allah willed). This is the method of the (Qadariyyah) and the Mu'tazilah.

وَلَكِن يَده صفته بِلَا كَيفَ وغضبه وَرضَاهُ صفتان من صِفَات الله تعَالَى بِلَا كَيفَ

Rather, His Yad is a meaning He added to Himself without a “how” [modality], Anger and pleasure, are two meanings He added to Himself, but (must be understood) without a “how” [modality].

الْقَوْلُ فِي الْقَدْرِ

خَلقَ اللهُ تعَالَى الْأَشْيَاءَ لَا مِنْ شَيْءٍ وَكَانَ الله تعَالَى عَالِماً فِي الْأَزَلِ بالأشْيَاءِ قَبلَ كَونهَا

Allah Ta’ala created things out of nothing (He brought entities from the state of nonexistence into existence), and He had knowledge of them in eternity, before their creation.

وَهُوَ الَّذِي قَدَّرَ الْأَشْيَاءَ وقَضَاهَا

He is The One who willed and decreed for all things to happen.

وَلَا يكونُ فِي الدُّنيَا وَلَا فِي الْآخِرَة شَيْءٌ الا بمَشيئَته وَعلمه وقَضَائه وَقَدره وَكَتْبه فِي اللَّوْح الْمَحْفُوظ وَلَكِنْ كَتْبه بِالْوَصْفِ لَا بالحُكْمِ

Nothing happens in this universe or in the hereafter except by His will, His knowledge, His judgment, predestination, and except it being written on the Sacred Tablet (Al-Lawh Al-Mah'footh), yet this inscription is description, not foreordaining.

وَالْقَضَاءُ وَالْقدرُ والمشيئةُ صِفَاتُه فِي الْأَزَل بِلَا كَيفَ

The Ruling (Qada), Decree (Qadar) and Will are eternal attributes without "how" [modality].

يَعلمُ الله تَعَالَى فِي الْمَعْدُومِ فِي حَالِ عَدمِه مَعْدُوما وَيعلمُ انه كَيفَ يكونُ إِذا أَوْجَدَه

Allah Ta'ala knows the non-existent, while in its state of non-existence, as non-existent. And He knows how it will be when He brings it into existence.

وَيعلمُ الله الْمَوْجُودَ فِي حَالِ وُجُوْدِه وَيَعْلَمُ انه كَيفَ فَنَاؤُه

Allah Ta'ala knows the existent, while in its state of existence, as existent, and He knows how it will perish.

وَيعلمُ الله الْقَائِمَ فِي حَالِ قِيَامه قَائما وَإذا قَعَدَ فَقَدْ عَلِمَه قَاعِدا فِي حَالِ قُعُودِه مِنْ غَيْرِ اَنْ يتَغَيَّر عِلمُه اَوْ يحدُثَ لَهُ عِلمٌ

Allah Ta'ala knows the one who is standing, while in the state of standing as standing, and when in the state of sitting, as sitting, without Allah's knowledge being changed, or new knowledge added to Him.

وَلَكِنِ التَّغَيُّرَ وَالِاخْتِلَافَ يَحْدُثُ عِنْدَ الْمَخْلُوقِينَ

For change and alteration are attributes of the creation (not The Creator).

مَا فَطَرَ اللهُ عَلَيْهِ النَّاسَ

The natural intellectual capacity [fitra]:

خلق الله تَعَالَى الْخلق سليما من الْكفْر وَالْإِيمَان ثمَّ خاطبهم وامرهم ونهاهم فَكفر من كفر بِفِعْلِهِ وإنكاره وجحوده الْحق بخذلان الله تَعَالَى إِيَّاه وآمن من آمن بِفِعْلِهِ وَإِقْرَاره وتصديقه بِتَوْفِيق الله تَعَالَى إِيَّاه ونصرته لَهُ

Allah Ta'ala created the creation free of both belief and disbelief, and then He addressed them commanding and prohibiting them. Some people committed blasphemy through actions, denial and disbelief in the truth by Allah abandoning them. Those who believe did so through actions, testification, and affirmation, by Allah guiding and supporting them.

أخرج ذُرِّيَّة آدم من صلبه فجعلهم عقلاء فخاطبهم وَأمرهمْ بِالْإِيمَان ونهاهم عَن الْكفْر فأقروا لَهُ بالربوبية فَكَانَ ذَلِك مِنْهُم إِيمَانًا فهم

يولدون على تِلْكَ الْفطْرَة وَمن كفر بعد ذَلِك فقد بدل وَغير وَمن آمن وَصدق فقد ثَبت عَلَيْهِ وداوم

He brought forth the offspring of Adam, alayhi assalam, from his loins in the as particles, and gave them intelligence. Then He addressed them and commanded them to believe and forbade them from disbelief. Then they submitted to His Godhood, which affirms their belief in Him. Hence, they are born (on the fitra) in this state (in which they were initially exposed to the environment of belief) therefore they are conditioned to believe. Whosoever disbelieves thereafter is therefore changing and altering their original prior state –of belief-, and whosoever believes and affirms has conformed and remained steadfast.

وَلم يجْبر أحدا من خلقه على الْكفْر وَلَا على الْإِيمَان وَلَا خلقه مُؤمنا وَلَا كَافِرًا وَلَكِن خلقهمْ أشخاصا وَالْإِيمَان وَالْكفْر فعل الْعباد

He did not constrain any of His creation to either disbelieve or to believe; nor did He create them as believers or non-believers, but rather as people, with belief and disbelief being their own act.

وَيعلم الله تَعَالَى من يكفر فِي حَال كفره كَافِرًا فَإِذا آمن بعد ذَلِك علمه مُؤمنا فِي حَال إيمَانه وأحبه من غير أَن يَتَغَيَّر علمه وَصفته

Allah Ta'ala knows the unbeliever, in his state of unbelief, as an unbeliever, and if he thereafter becomes a believer, Allah Ta'ala knows him to be a believer in a state of belief and likes him, without any change to His knowledge or attributes.

وَجَمِيع أَفعَال الْعباد من الْحَرَكَة والسكون كسبهم على الْحَقِيقَة وَالله تَعَالَى خَالِقهَا وَهِي كلهَا بمشيئته وَعلمه وقضائه وَقدره

All actions of the creation of Allah, whether motion or standstill are truly acquired by them; yet Allah Ta'ala is their creator. All of them are executed by His Will, Knowledge, Ruling, and Decree.

الطَّاعَاتُ محبُوبَةٌ للهِ والمعَاصِي مَقْدُوْرَةٌ غَيرُ محبوبةٍ

والطاعات كلهَا كَانَت وَاجِبَة بِأَمْر الله تَعَالَى وبمحبته وبرضائه وَعلمه ومشيئته وقضائه وَتَقْدِيره

All acts of obedience are executed by the command, Love, Pleasure, Knowledge, Will, Ruling, and Decree of Allah Ta'ala.

والمعاصي كلهَا بِعِلْمِهِ وقضائه وَتَقْدِيره ومشيئته لَا بمحبته وَلَا برضائه وَلَا بِأَمْرِه

All acts of disobedience take place by His Knowledge, Ruling, Decree and Will, but not by His Love, Pleasure and Command.

القَوْلُ فِي عِصْمَةِ الْأَنْبِيَاءِ

والأنبياءُ عَلَيْهِم الصَّلَاة وَالسَّلَام كلهم منزهون عَن الصَّغَائِر والكبائر وَالْكفْر والقبائحِ وَقد كَانَت مِنْهُم زلاتٌ وخطايا

The Prophets, Alayhem assalatu wassalam, are infallibles of all sins, whether major, minor, or disbelief, and of all that is detestable/distasteful. It may be, however, that they commit insignificant lapses and inaccuracies [those are not true errors, as they usually indicate choosing the good, not the best. Secondly and most importantly, the Prophets, alayhem assalam, are immediately alerted to any lapses, and constantly directed by Allah towards the best].

القَوْلُ فِي الرَّسُولِ صلى الله عَلَيْهِ وَسلم

وَمُحَمّدٌ عَلَيْهِ الصَّلَاة وَالسَّلَام حَبِيبُه وَعَبدُه وَرَسُولُه وَنبيه وَصفيُّه ونقيُّه وَلم يعبدْ الصَّنَمَ وَلم يُشْرِكْ بِاللَّه تَعَالَى طرفَةَ عينٍ قطّ وَلم يرتكب صَغِيرَة وَلَا كَبِيرَة قطّ

And Muhammad, alayhi assalatu wassalam, is His beloved, His worshipper, His Messenger, His Prophet, His pious one, and His Chosen One. He never worshipped idols, he never associated anything with Allah, not even for a blink of an eye, and he never committed a sin, major or minor, ever.

الْمُفَاضَلَةُ بَينَ الصَّحَابَةِ

وَأفضل النَّاس بعد النَّبِيين عَلَيْهِم الصَّلَاة وَالسَّلَام أَبُو بكر الصّديق ثمَّ عمر بن الْخطاب الْفَارُوق ثمَّ عُثْمَان بن عَفَّان ذُو النورين ثمَّ عَليّ بن

أبي طَالب المرتضى رضوَان الله عَلَيْهِم أَجْمَعِينَ عابدين ثابتين على الْحق وَمَعَ الْحق نتولاهم جَمِيعًا

The best of people after the Messengers of Allah, alayhem assalatu wassalam, are Abu Bakr as-Siddeeq, then 'Umar bin al-Khattab Al-Faruq; then 'Uthman bin 'Affan ThuNurayn [the one with two noors (lights)]; then 'Ali bin Abi Taleb Al-Murtada [the chosen one], may Allah be pleased with them all. They were all [true] worshippers, steadfast on the true path, remained [always] with the truth, and we declare our loyalty and love to all of them.

وَلَا نذْكر أحدا من أَصْحَاب رَسُول الله إِلَّا بِخَير

We do not mention any of the Companions of the Messenger of Allah except righteously.

لَا يُكَفَّرُ مُسْلِمٌ بِذَنْبٍ مَا لَمْ يَسْتَحِلَّه

وَلَا نُكَفِّرُ مُسلمًا بذنبٍ من الذُّنُوب وَإِن كَانَت كَبِيرَة إِذا لم يَسْتَحِلَّها وَلَا نُزيلُ عَنهُ اسْمَ الْإِيمَانِ ونُسَمِّيه مؤُمنًا حَقِيقَةً وَيجوزُ انْ يكونَ مُؤمنا فَاسِقًا غيرَ كَافِرٍ

We do not declare any Muslim a blasphemer because of a sin, however grave, unless that Muslim considers the sin permissible. Nor do we revoke the status of belief from him; and we continue to call him a believer, genuinely. It is possible to be a sinful believer [deviant] without being a blasphemer.

ذِكرُ بَعضٍ منْ عَقَائِدِ اَهْلِ السّنةِ

وَالْمَسْحُ على الْخُفَّيْنِ سنةٌ

Wiping the Shoes [that fulfill the conditions] is a Sunna.

والتراويحُ فِي ليَالِي شهرِ رَمَضَانَ سنةٌ

The Taraweeh in nights of the month of Ramadan is a Sunna.

وَالصَّلَاةُ خَلفَ كُلِ برٍّ وَفَاجِرٍ جَائِزَةٌ

Praying behind sinful or pious believers, is permissible.

وَلَا نقُول إِن الْمُؤمن لَا تضره الذُّنُوب وَلَا نقُول إِنَّه لَا يدْخل النَّار وَلَا نقُول إِنَّه يخلد فِيهَا وَإِن كَانَ فَاسِقًا بعد ان يخرج من الدُّنْيَا مُؤمنا

We do not say that the believer is not harmed by sins, we do not say that the believer does not enter Hellfire, nor do we say that a believer remains in Hellfire everlastingly, even if he was a sinner, as long as he departed this life on a state of belief.

وَلَا نقُول إِن حَسَنَاتنَا مَقْبُولَة وسيئاتنا مغفورة كَقَوْل المرجئة وَلَكِن نقُول من عمل حَسَنَة بِجَمِيعِ شرائطها خَالِيَة عَن الْعُيُوب الْمفْسدَة وَلم يُبْطِلهَا بِالْكفْرِ وَالرِّدَّة والأخلاق السَّيئَة حَتَّى خرج من الدُّنْيَا مُؤمنا فَإِن الله تَعَالَى لَا يضيعها بل يقبلهَا مِنْهُ ويثيبه عَلَيْهَا

We do not say, that our good deeds are –definitively- accepted, and our sins are forgiven, like the Mur’ji’ah. Rather we say that whoever does a good deed fulfilling all its conditions, free of invalidating

flaws and nullifying contents, without having his deed voided through blasphemy and Riddah [departing Islam by deeds, actions, or words] until departing this life on the state of belief, Allah Ta'ala will not repeal his good deeds, rather He accepts it from him, and rewards him for it.

وَمَا كَانَ من السَّيِّئَات دون الشّرك وَالْكفْر وَلم يتب عَنْهَا صَاحبهَا حَتَّى مَاتَ مُؤمنا فَإِنَّهُ مؤمن فِي مَشِيئَة الله تَعَالَى إِن شَاءَ عذبه بالنَّار وَإِن شَاءَ عَفا عَنهُ وَلم يعذب بالنَّار أصلا

As for sins less than blasphemy and disbelief, for which the one who committed them did not repent from them, but died on the state of belief, then he is subject to Allah Ta'ala's will, which may punish him in Hellfire or forgive him, without punishing him at all.

والرياءُ إِذا وَقعَ فِي عملٍ من الْأَعْمَال فَإِنَّهُ يُبطل أجرَه وَكَذَلِكَ الْعُجب

Associating Ostentation with any deed leads to voiding its reward, and so would arrogance.

آيَاتُ الْأَنْبِيَاءِ وكَرامَاتُ الْأَوْلِيَاءِ حَقّ

والآياتُ ثَابِتَةٌ للأنبياءِ والكراماتُ للأولياءِ حقٌّ

Miracles (mu'jiza) are ordained to the Prophets, and the supernatural wonders (karama) ordained to the pious people (awliya), are all true.

واما الَّتِي تكون لأعدائه مثل ابليس وَفرْعَوْن والدجال فِيمَا رُوِيَ الْأَخْبَار أَنه كَانَ وَيكون لَهُم لَا نسميها آيَات وَلَا كرامات وَلَكِن نسميها قَضَاء حاجاتهم وَذَلِكَ لِأَن الله تَعَالَى يقْضِي حاجات اعدائه استدراجا لَهُم وعقوبة لَهُم فيغترون بِهِ ويزدادون طغيانا وَكفرا وَكله جَائِز مُمكن

Supernatural wonders performed by the enemies of Allah, such as Satan, Pharaoh and the Anti-Christ (Dajjal), which are recorded in narrations as having happened in the past or will happen in the future, are neither miraculous nor wondrous. Rather we believe it is simply to facilitate their desires, because Allah Ta'ala facilitates the needs [istidraaj] of His enemies to beguile and punish them, so they are fooled, hence, they increase in tyranny and blasphemy. All of that is permissible and possible.

وَكَانَ الله تَعَالَى خَالِقًا قبل ان يخلق ورازقا قبل ان يرْزق

Allah Ta'ala was eternally The Creator before He created and The Provider before He provided.

رُؤْيَة الله فِي الْآخِرَة

وَالله تَعَالَى يرى فِي الْآخِرَة وَيَرَاهُ الْمُؤْمِنُونَ وهم فِي الْجنَّة بأعين رؤوسهم بِلَا تَشْبِيه وَلَا كَيْفيَّة وَلَا يكون بَينه وَبَين خلقه مَسَافَة

Allah Ta'ala is seen in the Hereafter, and the believers in Paradise will see Him with their eyes, without Tashbeeh (anthropomorphism; attributing Him with attributes of the creation), or a "how" modality, nor is there a physical distance between Him and His creation.

تَعْرِيفُ الْإِيمَان

وَالْإِيمَان هُوَ الْإِقْرَار والتصديق

Al-Iman [essence of Belief] is testification and affirmation.

وإيمان أهل السَّمَاء وَالْأَرْض لَا يزِيد وَلَا ينقص من جِهَة الْمُؤمن بهَا وَيزِيد وَينْقص من جِهَة الْيَقِين والتصديق

The Iman [essence of faith] of those in heavens and on earth does not increase or decrease with respect to the content of [essential] faith, but [is vulnerable to] increase and decrease with respect to the [level] of conviction and affirmation.

والمؤمنون مستوون فِي الْإِيمَان والتوحيد متفاضلون فِي الْأَعْمَال

All believers are equal in Iman [essence of faith] and Tawheed [monotheism], but they vary in their deeds.

عَلاقَةُ الْإِسْلَامِ وَالْإِيمَان

والاسلامُ هُوَ التَّسْلِيمُ والإنقيادُ لأوامرِ الله تَعَالَى

Islam is submission and surrender to the commands of Allah Ta'ala.

فَمن طَرِيق اللُّغَة فرق بَين الْإِسْلَام وَالْإِيمَان وَلَكِن لَا يكون إِيمَان بِلَا اسلام وَلَا يُوجد إِسْلَام بِلَا إِيمَان وهما كالظهر مَعَ الْبَطن

Linguistically, there is a difference between Iman [faith] and Islam, but there cannot be Iman [faith] without Islam, and there is no Islam without Iman [faith], they are like the outer and inner part [of one thing].

وَالدّين اسْم وَاقع على الْإِيمَان وَالْإِسْلَام والشرائع كلهَا

Faith [deen] is a term covering Iman [faith] and Islam, and all revealed laws.

مَعرفتُنا بِاللَّه تَعَالَى

نَعْرِف الله تَعَالَى حق مَعْرفَته كَمَا وصف نَفسه فِي كِتَابه بِجَمِيع صِفَاته

We can only know Allah Ta’ala righteously by what He attributed Himself in His Book, and all His attributes [of Perfection].

وَلَيْسَ يقدر أُحْدُ ان يعبد الله حق عِبَادَته كَمَا هُوَ أهل لَهُ وَلَكنه يعبده بِأَمْرِه كَمَا امْرَهْ بكتابه وَسنة رَسُوله

No one can worship Allah Ta’ala perfectly as He deserves to be worshipped, but [the best way is that] one worships Him according to His orders, as He commanded in His Book and the Sunnah [tradition] of His Messenger.

وَيَسْتَوِي الْمُؤْمِنُونَ كلهم فِي الْمعرفَة وَالْيَقِين والتوكل والمحبة والرضاء وَالْخَوْف والرجاء وَالْإِيمَان فِي ذَلِك ويتفاوتون فِيمَا دون الْإِيمَان فِي ذَلِك كُله

All believers are equal [in being charged to seek] knowledge, conviction, reliance, love, satisfaction, fear, hope, and the belief in that. But they differ in other than the essential belief in the aforementioned.

شَفَاعَةُ الْأَنْبِيَاء وَالْمِيزَانُ والحوضُ

وَالله تَعَالَى متفضل على عباده عَادل قد يُعْطي من الثَّوَاب أَضْعَاف مَا يستوجبه العَبْد تفضلا مِنْهُ

Allah Ta'ala is generous with His worshippers, and just. He may give them a greater reward than they deserve, all due to His generosity.

وَقد يُعَاقب على الذَّنب عدلا مِنْهُ وَقد يعْفُو فضلا مِنْهُ

He may punish [the sinners] for their sins because He is Just, and may forgive them because of His generosity.

وشفاعة الْأَنْبِيَاء عَلَيْهِم السَّلَام حق

The intercession of the Prophets, alayhem assalatu wassalam, is a fact.

وشفاعة النَّبِي صلى الله عَلَيْهِ وَسلم للْمُؤْمِنين المذنبين وَلأَهل الْكَبَائِر مِنْهُم المستوجبين الْعقَاب حق ثَابت

And the intercession of our Prophet, alayhi [wa alihi] assalatu wassalam, for the sinful believers and those

among them who committed grave sins and are [consequently] deserving of punishment, is an established fact.

وَوزن الْأَعْمَال بالميزان يَوْم الْقِيَامَة حق

Weighing the deeds on the scale on the Day of Judgment is a fact.

وحوض النَّبِي عَلَيْهِ الصَّلَاة وَالسَّلَام حق

The Basin of the Prophet, alayhi –wa alihi- assalatu wassalam, is a fact.

الْجنَّةُ وَالنَّارُ لَا تَفْنيَان

وَالْقصاص فِيمَا بَين الْخُصُوم بِالْحَسَنَات يَوْم الْقِيَامَة حق وَإِن لم تكن لَهُم الْحَسَنَات فَطرح السَّيِّئَات عَلَيْهِم حق جَائِز

Retribution among enemies on the Day of Judgment is a fact, through redistribution of the rewards [for their good deeds]. If they have no rewards [for their good deeds] left, then redistributing the burden of evil deeds to them [from their opponents] is a true possibility.

وَالْجنَّة وَالنَّار مخلوقتان لَا تفنيان أبدا ، ولا تَمُوْتُ الحُوْرُ العِيْنُ أَبَدًا

Paradise and Hellfire [are already created, and] exist today, and will never perish. The [Hur I'een in Paradise] shall never die.

وَلَا يفنى عِقَاب الله تَعَالَى وثوابه سرمدا

The punishment and the reward of Allah Ta'ala, never ceases everlastingly.

وَالله تَعَالَى يهدي من يَشَاء فضلا مِنْهُ ويضل من يَشَاء عدلا مِنْهُ

Allah Ta'ala guides whomsoever He wants because of His generosity. And He misguides whomsoever He wants out of His justice.

وإضلاله خذلانه وَتَفْسِير الخذلان ان لَا يوفق العَبْد إِلَى مَا يرضاه وَهُوَ عدل مِنْهُ وَكَذَا عُقُوبَة المخذول على الْمعْصِيَة

And His misguiding is by forsaking him, and the meaning of forsaking [someone] consists in not facilitating for him to attain the Pleasure of Allah, which is just from Him. And punishing the forsaken because of committed sins is just.

عَذَابُ الْقَبْرِ

وَلَا يجوز ان نقُول إِن الشَّيْطَان يسلب الْإِيمَان من العَبْد الْمُؤمن قهرا وجبرا وَلَكِن نقُول العَبْد يدع الْإِيمَان فَحِينَئِذٍ يسلبه مِنْهُ الشَّيْطَان

It is not permissible for us to say: "Satan yanks faith from mankind forcefully, and unwillingly." Rather we say: "when man abandons his faith, then Satan snatches it from him."

وسؤال مُنكر وَنَكِير حق كَائِن فِي الْقَبْر

The questioning in the grave [shortly after death] by Munkar and Nakeer is a fact.

وإعادة الرّوح إِلَى الْجَسَد فِي قَبره حق

The rejoin of the soul [and mind] to the body [shortly after death for questioning] of mankind is a fact.

وضغطة الْقَبْر وعذابه حق كَائِن للْكفَّار كلهم ولبعض عصاة الْمُؤمنِينَ حق جَائِز وكل شَيْء

The tightening of the grave and the punishment therein is an inevitable fact affecting all blasphemers and some sinful believers.

ذكره الْعلمَاء بِالْفَارِسِيَّةِ من صِفَات الله عز اسْمه فَجَائِز القَوْل بِهِ سوى الْيَد بِالْفَارِسِيَّةِ وَيجوز ان يُقَال (بروىء خد) أَي عز وَجل بِلَا تَشْبِيه وَلَا كَيْفيَّة

Everything about the attributes of Allah Ta'ala, which the scholars quoted in the Persian language maybe mentioned [as such], with exception of Yad (which literally may mean hand). It maybe said "bro khodai" [which literally may mean the face of God,"] He is exalted and glorified above the attributes of the creation, without likening Him to the creation nor a "how" [modality].

مَعْنَى الْقُرْبِ والبُعْد

وَلَيْسَ قرب الله تَعَالَى وَلَا بعده من طَرِيق طول الْمسَافَة وقصرها وَلَكِن على معنى الْكَرَامَة والهوان والمطيع قريب مِنْهُ بِلَا كَيفَ والعاصي بعيد مِنْهُ بِلَا كَيفَ

Being Close to or far from Allah Ta'ala does not refer to spatial distance, great or small. Rather they refer to the honor rank or disgrace [of someone]. Hence, the obedient [worshipper] is close to Him, without a 'how" [modality]. And the sinner is far from Him, without a "how" [modality].

والقرب والبعد والإقبال يَقع على المناجي

Closeness, and farness or approaching [from Allah] captivates the beseecher.

وَكَذَلِكَ جواره فِي الْجنَّة وَالْوُقُوف بين يَدَيْهِ بِلَا كَيْفيَّة

Proximity to Allah Ta'ala in Paradise and standing between His hands are without a "how". [The Imam considers these meanings as "mutashabeh", hence, the proximity mentioned does not entail physical distance, and between His hands does not refer to limbs, organs nor places or spaces, it means standing before Him, and that does not entail physical distance, or place].

القَوْلُ فِي تَفَاضُلِ آيَاتِ الْقُرْآن

وَالْقُرْآن منزل على رَسُول الله صلى الله عَلَيْهِ وَسلم وَهُوَ فِي الْمَصَاحِف مَكْتُوب

The Qur'an was revealed to the Prophet of Allah, sallallahu alayhi -wa aalihi- wa sallam, and it is inscribed in the "Mus'haf" [collections of leaves constituting the Glorious Qur'an].

وآيات الْقُرْآن فِي معنى الْكَلَام كلهَا مستوية فِي الْفَضِيلَة وَالْعَظَمَة الا ان لبعضها فَضِيلَة الذّكر وفضيلة الْمَذْكُور مثل آيَة الْكُرْسِيّ لِأَن الْمَذْكُور فِيهَا جلال الله تَعَالَى وعظمته وَصِفَاته فاجتمعت فِيهَا فضيلتان فَضِيلَة الذّكر وفضيلة الْمَذْكُور

The verses of the Qur'an, reflecting the objectives [of the verses], are equal in honor and magnificence; some, however, are have [a combination] of its own honor, in addition to the Glory of its content. An example is Ayatul-Kursi, because it mentions the Majesty, Glory, and attributes [of perfection] of Allah. Hence, it has a combination of honor, the honor of being a Glorious Qur'anic verse, and the Glory of what's mentioned in it [the Glorious Attributes of Perfection of Allah].

ولبعضها فَضِيلَة الذّكر فَحسب مثل قصَّة الْكفَّار وَلَيْسَ للمذكور فِيهَا فضل وهم الْكفَّار

Other verses have the honor of being a Glorious ayah only. An example is [ayahs containing] the story of blasphemers, there is no honor to those who are mentioned in the ayah because they are blasphemers.

وَكَذَلِكَ الْأَسْمَاء وَالصِّفَات كلهَا مستوية فِي العظمة وَالْفضل لَا تفَاوت بَينهَا

Similarly, all the Names of Superiority and the Attributes of Perfection are equal in their honor and magnificence; there is no difference among them.

أَبنَاءُ رَسُولِ اللهِ وَبَنَاتُه

وقاسم وطاهر وَإِبْرَاهِيم كَانُوا بني رَسُول الله صلى الله عَلَيْهِ وَسلم وَفَاطِمَة ورقية وَزَيْنَب وَأم كُلْثُوم كن جَمِيعًا بَنَات رَسُول الله صلى الله عَلَيْهِ وَسلم

Qasem, Taher and Ibrahim are the sons of the Messenger of Allah, sallallahu alayhi – wa alihi wa salam. Fatima, Ruqayyah, Zaynab, and Ummu-Kulthoom are all the daughters of the Prophet of Allah, sallallahi alayhi –wa alihi wasallam, and may Allah be pleased with them.

وَإِذا أشكل على الْإِنْسَان شَيْء من دقائق علم التَّوْحِيد فَإِنَّهُ يَنْبَغِي لَهُ ان يعْتَقد فِي الْحَال مَا هُوَ الصَّوَاب عِنْد الله تَعَالَى الى ان يجد عَالما فيسأله وَلَا يَسعهُ تاخير الطّلب وَلَا يعْذر بِالْوُقُوفِ فِيهِ وَيكفر إِن وقف

If a believer faces obscurity in some of the details of the science of Monotheism [Tawheed], then he must immediately submit to the correct [general] belief which Allah Ta'ala wants [according to the meaning Allah willed] until he finds a scholar to ask [and learn from]. He cannot delay seeking [knowledge], for hesitation to seek is not excusable, and ignoring seeking [of conviction in Tawheed] may lead to blasphemy.

وَخَبَرُ الْمِعْرَاجِ حقٌّ مَنْ رَدَّه فَهُوَ مُبْتَدِعٌ ضَالٌّ

The ascending [Mi’raj of the Prophet, sallallahu alayhi wa aalihi wa sallam] to heavens is a fact. Hence, whoever denies the Mi’raj is a deviant and an evil innovator.

أَشْرَاطُ السَّاعَة

وَخُرُوجُ الدَّجَّالِ ويأجوجَ ومآجوجَ وطلوعُ الشَّمْسِ مِنْ مغْرِبِهَا ونزولُ عِيسَى عَلَيْهِ السَّلَام من السَّمَاء وَسَائِرُ عَلَامَات يَوْم الْقِيَامَة على مَا وَردت بِهِ الْأَخْبَار الصَّحِيحَة حقٌّ كَائِنٌ

The emergence of the Dajjal [anti-christ] and of Ya’joog and Ma’joog [Gog and Magog], the rising of the sun in the West, the descending of ‘Isa, alayhi assalam [Jesus], from heavens, are inevitable facts, so are all the other signs of the Day of Judgment, as narrated in authentic Ahaadeeth [Prophetic sayings].

وَالله تَعَالَى يهدي من يَشَاء إِلَى صِرَاط مُسْتَقِيم

And Allah Ta’ala guides whomsoever He wills to the righteous way.

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প্রথম প্রকাশঃ জুন ২০১৮